



How to communicate according to Islam

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In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him

Importance of Good Communication in Islam

Chapter One

Good communication is an essential component of our life as human beings. When communication is effective, it is a means to develop trust between two communicating parties, opening paths to conduct the trade of goods, ideas and information, or for us to obtain what is desired from each other. The first detail to learn on the subject of communication is why we, as people, communicate with one another in the first place:

الحوار سبيل التعارف بين الناس

“Communication between people is a means to become acquainted with one another.”

If you want to communicate effectively, be aware that Allah ﷻ has created people with a diversity of languages – there is no one way to communicate with all the people of the world:

- 1 **وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ**
{And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.}

Surah Ar-Room 22

The ayah informs us that from Allah ﷻ’s signs – those aspects of the world that lead people to recognize their Creator – is that Allah ﷻ created human beings with different colors as well as languages. From that, we have different natures, habits and customs. A person who grows up in the city will speak a different dialect or tongue than the one who grew up in the countryside. Their culture and practices will be different as well. These variations in human beings are signs of Allah ﷻ for people who give thought and have knowledge. Thus, if a person seeks to be a good communicator, he must be culturally aware. The more he travels and meets people, the more his knowledge increases and he becomes familiar with what is acceptable.

Indeed, this diversity in languages and cultures helps us become acquainted with one another – not to cause differences with one another or show animosity. Allah ﷻ mentions that He created people from Adam and Hawwa, and that He made us into different people and tribes so that we may know one another:

- 2 **يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ**

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Acquainted

Surah Hujurat 13

Therefore, if one seeks to communicate effectively, he must try to get to know the person he is addressing. After that, he must deliver his message in a way that would speak to his audience's heart and mind. He utilizes both rational and emotional arguments in his speech. We learn from the *seerah* (biography) of the Prophet ﷺ that he would use rationale to communicate with his listeners as well as emotion. Indeed, the Prophet ﷺ was the most eloquent and effective of speakers. From his wisdom, he would choose how much emotion to include in his messages to others. Other times, he would not communicate verbally at all, but with his actions.

Etiquettes of Communicating With People

Chapter Two

After learning about the purpose of communication, it is important to know the etiquettes of communicating with people:

1 Speak to people in a soft and gentle manner

Allah ﷻ instructs Moosa and Haroon (‘alayhuma as-salam), from the best of His creation who are prophets of Allah ﷻ, to speak to Fir'awn, the worst of His creation who had transgressed all limits, to speak to him a gentle word so that perhaps he may be reminded and take heed:

1

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ. فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allāh].”

Surah Ta Ha 43-44

Gentleness in speech may be difficult for a person to implement in all circumstances, but it goes a long way in delivering the truth to people and changing behavior that is detested. If a person’s message contains truth and wisdom, but it is delivered harshly, it will likely be rejected by the listener – not because of the message, but because of how it was delivered. Moosa and Haroon already knew the message they had to deliver to Fir’awn, but Allah ﷻ, in these ayat, instructed them how to deliver it.

Allah ﷻ, may He be exalted, instructs our Prophet ﷺ – and his Ummah – how to invite others to the way of his *Rabb* (Lord):

2

دُعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.

Surah An-Nahl 125

When inviting people to the way of Allah ﷻ – Islam – one must use wisdom and good instruction. Wisdom entails placing something in its proper place. Using wisdom when speaking is to choose the correct time to speak and to choose the correct words and the proper usage of those words. If a particular dialogue becomes combative and it turns into a debate, Allah ﷻ instructs to argue with them in a way that is best – which means to avoid becoming vulgar and abusive. This is especially true when inviting people to the way of the Sunnah.

Allah ﷻ, may He be exalted, always reminds us to speak good words to people:

3

وَقُولُوا لِلنَّاسِ حُسْنًا

And speak to people good [words].

Surah Al-Baqarah 83

Ibn Katheer (may Allah ﷺ have mercy on him) said when commenting on this ayah:

- 4

وقوله تعالى : (وقلوا للناس حسنا) أي : كلموهم طيبا ، ولينوا لهم جانبا ، ويدخل في ذلك الأمر بالمعروف والنهي عن المنكر بالمعروف , كما قال الحسن البصري في قوله : (وقلوا للناس حسنا) فالحسن من القول : يأمر بالمعروف وينهى عن المنكر ، ويحلم ، ويعفو ، ويصفح ، ويقول للناس حسنا كما قال الله ، وهو كل خلق حسن رضىه الله .

Allah ﷻ’s statement [interpretation of the meaning]: {And speak to people good [words]} means: Speak to people pleasant words and soften your approach with them. This includes commanding the good and forbidding the evil in a kind manner – as al-Hasan al-Basriy said regarding [this ayah]: "He commands the good and forbids the evil while he is forbearing, pardoning and overlooking. He says good to people, as Allah ﷻ says [in the ayah]. The good here means] every type of good character which Allah ﷻ is pleased with.

Tafseer Ibn Katheer pg. 1

Regarding saying good speech to people, Allah ﷻ also says:

- 5

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ

And tell My servants to say that which is best.

Surah Al-Isra 53

When speaking to people, we must choose our words carefully, and suppress our thoughts and emotions which may prevent that. Indeed, good words bring about good deeds in the scale of good deeds:

- 6

الكلمة الطيبة صدقة

Abu Hurayrah narrated that Allah’s Messenger ﷺ said: “The good word is charity.”

Narrated by al-Bukharee (2989) and Muslim (1009)

The Prophet ﷺ reminds us about bad speech:

- 7

وإِنَّ اللَّهَ يَبْغِضُ الْفَاحِشَ الْبِذِيَّ

Abu ad-Darda narrated that Allah’s Messenger ﷺ said: “And indeed, Allah ﷻ hates the person who is obscene and foul.”

Narrated by at-Tirmidhee (2002) and graded as saheeh by al-Albanee
- 8

إِنَّ اللَّهَ تَعَالَى يُبْغِضُ الْفَاحِشَ الْمُتَفَحِّشَ

Usamah Ibn Zaid narrated that Allah’s Messenger ﷺ said: “Indeed, Allah ﷻ hates the person who is obscene and [intently] indecent.”

Narrated in Saheeh Al-Jami’ (1877) and graded saheeh by al-Albanee

Part of the etiquettes of good communication is to be soft in one's tone; Allah ﷻ says:

9

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

{And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.}

Surah Luqman 19

Instead of raising your voice to get your message across, you may repeat yourself so that your message is heard:

10

وَإِذَا تَكَلَّمْتَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا

Anas Ibn Malik (radiya Allah ‘anhu) narrated that when the Prophet ﷺ spoke a word [or sentence], he would repeat it three times.

Narrated by al-Bukharee (94)

It is also important to be concise in one's speech, and to not flood a person with many words:

11

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لَأَخْصَاهُ

'Aishah (radiya Allah ﷻu ‘anha) narrated that when the Prophet ﷺ would speak, if a person would to count his words, he would be able to do so."

Narrated by al-Bukharee (3567)

Regarding this hadeeth, Shaykh Muhammad ‘Abdur-Ra-oof al-Munawiy mentions:

12

أي لو أراد المستمع عد كلماته أو حروفه لأمكنه ذلك بسهولة ، ومنه أخذ أن على المدرس أن لا يسرد الكلام سردا ، بل يرتله ويزينه ويتمهل ليتفكر فيه هو وسامعه وإذا فرغ من مسألة أو فصل سكت قليلا ليتكلم من في نفسه شيء

The hadeeth means: If a person listening to the Prophet's speech wanted to count the words he used, or his letters, he would be able to do so with ease. It can be concluded that a teacher should not present information one after another; rather, he should space his speech out, beautify it, and he should take his time so that he and his listener can have time to consider his speech. When he communicates an idea or topic, he should remain silent for a short while so a person who has something to say can speak.

Fayd Al-Qadeer pg. 210

The Prophet ﷺ would indeed space out his speech, taking short breaks between sentences, so that his message could be delivered effectively and so his listener could understand:

13

نَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدِكُمْ

'Aishah (radiya Allahu ‘anha) narrated and said: "Indeed, the Messenger of Allah ﷺ would not speak by carrying on uninterruptedly like you [people] do with your speech."

Narrated by Muslim (2493)

We know that the Prophet ﷺ was the most eloquent of speakers and he was concise in his speech. When he spoke, people would listen; and a person would be able to grasp his message or instruction due to the brevity of his words although comprehensive:

14

قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ، وَفِي حَدِيثِ أَبِي أُسَامَةَ عَيْرَكَ، قَالَ: قُلْ: آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمَّ

Sufyan Ibn ‘Abd-Allah ath-Thaqafiyy narrated and said: “I said: O Messenger of Allah, tell me some words in Islam which I will not have to ask anyone else after you.” [The Prophet ﷺ] said: Say: “I have believed in Allah” then remain steadfast.”

Narrated by Muslim (38)

Examples of Communication from the Qur'an and Sunnah

Chapter Three

As mentioned, dialogue and effective communication are essential aspects of our lives. The Qur'an and the Sunnah of the Messenger ﷺ, being guidance for mankind, give us countless examples of dialogue. How does Allah, may He be exalted, instruct His servants? With what words do the Angels communicate with Allah? How do the Prophets engage in conversation with Allah? These are just some examples given to us from the Qur'an and Sunnah.

The Angels, in the following ayah from Surah Al-Baqarah, speak to Allah, inquiring about His decision to place a *khaleefah* (successive authority) on earth; Allah, instead of answering their question in detail, answers by saying:

1 وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

{And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" He [Allāh] said, "Indeed, I know that which you do not know."}

Surah Al-Baqarah 30

In this next example of dialogue in the Qur'an, Allah ﷻ questions Ibraheem ('alayhi as-salam) – while He knows what is in his heart – and this is Ibraheem's response to his Lord:

2 ذَقَالَ إِبْرَاهِيمُ رَبِّ أَرْنِي كَيْفَ تُحْيِي الْمَوْتَى ۖ قَالَ أَوْ لَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

{And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allāh] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allāh] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them – they will come [flying] to you in haste. And know that Allāh is Exalted in Might and Wise."}

Surah Al-Baqarah 260

In the next ayah, Allah ﷻ informs us of the dialogue between Ibraheem and his father. Notice the word choice of Ibraheem toward his father – who was a polytheist – and the respect and forbearance he had toward him, despite his father's harshness toward him:

3 إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا. يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا. يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا. يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا. قَالَ أَرَأَيْتَ إِنْ تَتَنَزَّهْ عَنِ الْهَيْتِ يَا إِبْرَاهِيمُ ۖ لَأُنَزِّلَهُ لِأَرْضِكَ ۖ وَاجْعَلْ رَجُلًا مِّنْهُمْ لِيُؤْمِنُوا بِمَا قَالُوا ۚ قَالَ سَلَامٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّي ۖ إِنَّهُ كَانَ بِي حَفِيًّا

[Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all? O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path. O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]." [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time." [Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.

Surah Maryam 42-47

In another example of Ibraheem's ('alayhi as-salam) dialogue, Allah ﷻ informs us of the incident in which he effectively caused the polytheists of his people to realize that their idols cannot benefit nor harm, and that they are mere statues that do not even speak:

4

قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِالْهَيْتِنَا يَا إِبْرَاهِيمَ. قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ. فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ. ثُمَّ نَكَسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ. قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ

They said, "Have you done this to our gods, O Abraham?" He said, "Rather, this – the largest of them – did it, so ask them, if they should [be able to] speak." So they returned to [blaming] themselves and said [to each other], "Indeed, you are the wrongdoers." Then they reversed themselves, [saying], "You have already known that these do not speak!" He said, "Then do you worship instead of Allāh that which does not benefit you at all or harm you?

Surah Al-Anbiya 62-66

There are also important examples of dialogue and effective communication from the Sunnah. The Prophet ﷺ was indeed sent as a light of guidance and as a warner to all of mankind. In order to convey the message to the staunch leaders of Quraysh – those who would not hold anything back from promoting the worship of their idols – he ﷺ had to utilize effective communication.

In the following hadeeth, we see how the Prophet ﷺ conveyed the message of Islam publicly for the first time. Consider how the Prophet ﷺ, through his wisdom and eloquence, made the polytheists of Quraysh admit his truthfulness before conveying the message of Islam to them.

“When the ayah [interpretation of the meaning]: And warn, [O Muḥammad], your closest kindred. (Ash-Shu’ara)} was revealed to the Prophet ﷺ he climbed the Safa, gathered Quraysh who gathered around him. He said:

5

أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ

“If I were to inform you that there were horsemen emerging out of the foot of this mountain, would you believe me?”

They replied:

قَالُوا مَا جَرَّبْنَا عَلَيْكَ كَذِبًا

They said: We have not experienced any lie from you.

So he said:

فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيِّ عَذَابٍ شَدِيدٍ

Well, I am a warner to you before a severe torment.

In this example of dialogue, we have a man named ‘Abd-Allah Ibn Salam – who was a Jew at the time – come to the Prophet ﷺ in order to ask him questions to see if he is a real prophet of Allah ﷻ:

6

بَلَغَ عَبْدَ اللَّهِ بْنِ سَلَامٍ مَقْدَمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَأَتَاهُ، فَقَالَ: إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ؛ قَالَ: مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ؟ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ الْوَلَدُ إِلَى أَبِيهِ؟ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ إِلَى أَخَوَالِهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَبَّرَنِي بِهِنَّ أَنْفَا جِبْرِيلَ، قَالَ: فَقَالَ عَبْدُ اللَّهِ: ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَرِيزَادَةٌ كَبِدِ حُوتٍ، وَأَمَّا الشَّبَهُ فِي الْوَلَدِ: فَإِنَّ الرَّجُلَ إِذَا غَشِيَ الْمَرْأَةَ فَسَبَقَهَا مَاؤُهُ كَانَ الشَّبَهُ لَهُ، وَإِذَا سَبَقَ مَاؤُهَا كَانَ الشَّبَهُ لَهَا. قَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ

The news of the arrival of the Messenger of Allah ﷺ to al-Madinah reached ‘Abd-Allah Ibn Salam, so he came to [the Prophet] and said: I would like to ask you three questions – no one will know the answers to them except a prophet: 1. What is the first sign of the Hour? 2. What will be the first kind of food the people of Paradise will eat? 3. For what reason could a newborn resemble his father? And for what reason could he resemble his maternal uncles? Allah’s Messenger ﷺ replied: Jibreel informed me the answers just now. ‘Abd-Allah said: That is the enemy of the Jews from the Angels. Allah’s Messenger ﷺ said: As for the first sign of the Hour, it will be a fire which will gather together the people from the east and the west; the first food the people of Paradise will eat will be the extended portion of the whale’s liver; as for a newborn resembling [his father or mother’s side of the family]: when a man covers [his] wife [has sexual relations with her], and his discharge proceeds her’s, [the newborn] will resemble him; and when her discharge proceeds the man’s, [the newbown] will resemble her. [‘Abd-Allah] said: I bear witness that you are the Messenger of Allah.

If the Prophet ﷺ had stopped to address the accusation made by ‘Abd-Allah against the Angel Jibreel, the conversation would have gone elsewhere. But he knew that if ‘Abd-Allah accepted Islam, he would renounce this belief of his; thus, through his wisdom, he knew to carry the conversation on and not address the false claim at that time. As an effective communicator, you must know what questions to address and what to ignore.

The hadeeth continues:

6 ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ قَوْمٌ بُهْتٌ، إِنْ عَلِمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ بِهِتُونِي عِنْدَكَ، فَجَاءَتِ الْيَهُودُ، وَدَخَلَ عَبْدُ اللَّهِ الْبَيْتَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ؟ قَالُوا: أَعْلَمَنَا وَابْنُ أَعْلَمِنَا، وَأَخَيْرَنَا وَابْنُ أَخَيْرِنَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ؟ قَالُوا: أَعَاذَهُ اللَّهُ مِنْ ذَلِكَ، فَخَرَجَ عَبْدُ اللَّهِ إِلَيْهِمْ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَقَالُوا: شَرَّنَا وَابْنُ شَرَّنَا، وَوَقَعُوا فِيهِ.

Then ‘Abd-Allah said: O Messenger of Allah ﷺ, indeed, the Jews are an untruthful people. If they know about my acceptance of Islam before you ask them, they will discount me in your presence. So the Jews came and ‘Abd-Allah entered the home, and Allah’s Messenger ﷺ said: What type of man is ‘Abd-Allah Ibn Salam [when he is] among you? They said: He is the most learned of us and the son of the most learned; he is the best of us and the son of the best of us. Allah’s Messenger said: Then have you considered if ‘Abd-Allah accepts Islam? They said: May Allah ﷻ give him refuge from that! ‘Abd-Allah came out and said: I bear witness that there is no god but Allah ﷻ and I bear witness that Muhammad is the Messenger of Allah ﷺ. They said: He is the worst of us and the son of the worst of us, and they began to revile him.

Al-Bukharee 3329

As with the previous example involving the Prophet ﷺ and his conversation with Quraysh, here he made the Jews admit that ‘Abd-Allah was from the best of them and the most learned before delivering the news of his Islam to them.

The Prophet ﷺ also invited the leaders of the other nations during his time to Islam. He would write to them by means of his scribe, and through his eloquent and concise letters alone, those leaders would be convinced of the truth of his prophethood.

Lastly, know that for some people, you will not be able to communicate with them and convince them of anything; that is because their sight, hearing and hearts are sealed:

7 إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ. وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ {Indeed, those upon whom the word [i.e., decree] of your Lord has come into effect will not believe.} {Even if every sign should come to them, until they see the painful punishment.}

Surah Yunus 96-97

The Results of Effective Dialogue on Others

Chapter Four

One of the results of effective communication and dialogue is it can bring people who have erred and strayed from the right path back to the truth. Except in rare cases, it is extremely difficult to unravel a person's thought process once he has adopted erroneous beliefs. Once a certain way, set of beliefs or way of reasoning seeps into a person's heart and mind, he will likely not turn back from it.

Such was not the case with Ibn 'Abbas (radiya Allahu 'anhuma), when he went to converse with a certain misguided sect of Muslims. Through his powerful speech and way of presenting the truth, he was able to convince them to come back and join the *jama'ah* (main party of Muslims). In this *athar* (narration) and the dialogue it contains between a noble Companion of the Prophet ﷺ and a people who had a sickness in their hearts can be derived many lessons about effective communication.

The *Harooriyyah* were a group from among the deviant *Khawarij* sect – those who cut away from *jama'ah* and stayed in a place called Haroorah, near Kufa. They had rebelled against the *khaleefah* at the time, 'Ali Ibn Abee Talib, and were prepared to fight him and the Muslims. Ibn 'Abbas took the initiative to go and speak to them to try and make amends, so that they can come back to the truth. He entered the place where they were residing while they were taking their afternoon nap, and the first thing he noticed was the alteration in their faces due to staying up the night in worship and the marks of prostration on their foreheads. They said:

1

ما جاء بك يا بن عباس! وما هذه الحلة عليك؟

“What brings you here O Ibn 'Abbas, and what is this garment you are wearing?”

Ibn 'Abbas replied:

ما تعيرون من ذلك؟ فلقد رأيت رسول الله وعليه أحسن ما يكون من الثياب اليمنية، ثم قرأ: ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

“Why do you take exception to what I'm wearing? Indeed, I saw Allah ﷻ's Messenger ﷺ wearing the best of Yemeni garments.” And he recited: {Say, "Who has forbidden the adornment of [i.e., from] Allāh which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.}” (Al-A'raf 32)

They said:

فقالوا: ما جاء بك

“[Okay so] what brings you here?”

Ibn 'Abbas said:

جئتكُم من عند أصحاب رسول الله، وليس فيكم منهم أحد، ومن عند ابن عمّ رسول الله، وعليهم نزل القرآن، وهو أعلم بتأويله، جئت لأبلغكم عنهم وأبلغهم عنكم.

“I have come to you from among the Companions of the Messenger of Allah ﷺ, and I do not see any of them with you. I also come to you from the cousin of the Messenger of Allah ﷺ [‘Ali Ibn Abee Talib]. Upon them was revealed the Qur'an, and he [‘Ali] is more knowledgeable [than any of us] in interpreting the Qur'an. I came to convey their message to you and your message to them.”

Some of the people among them said:

لا تخاصموا قريشاً، فإنّ الله يقول: ﴿بَلْ هُمْ قَوْمٌ خَصِمُونَ

“Do not debate a person from Quraysh. Allah ﷻ says [about them]:{But, [in fact], they are a people prone to dispute}.” (Az-Zukhruf 58)

A few men did decide to talk to Ibn ‘Abbas. He asked them what fault they found with ‘Ali (the Khaleefah).

They mentioned three criticisms about him:

قالوا: حكم الرجال في أمر الله، وقال الله تعالى: ﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾

“He appointed men as rulers in regards to the legislation of Allah ﷻ, while Allah ﷻ says: {Legislation is not but for Allāh.} (Yusuf 40).”

قال: هذه واحدة، وماذا أيضاً؟

Ibn ‘Abbas said: [Okay] this is one point; what else?

قالوا: فإنه قاتل، ولم يَسب، ولم يغنم، فلئن كانوا مؤمنين ما حلّ قتالهم، ولئن كانوا كافرين لقد حلّ قتالهم وسبيهم

They said: “[‘Ali] fought in the battle of the camel and he did not take any prisoners of war or spoils of war. If they were believers it was not permissible to fight them. If they were disbelievers, it was permissible to fight them and take prisoners of war.”

_ قال _ قلت: وماذا أيضاً؟

“He said: What else?”

قالوا: ومحا نفسه من إمرة المؤمنين، فإن لم يكن أمير المؤمنين فهو أمير الكافرين

“He erased the title of Ameer of Mu’mineen. If he is not the leader of the Believers, then he is the leader of the disbelievers.”

_ قال _ قلت: رأيتم إن أتيتكم من كتاب الله وسنة رسوله بما ينقض قولكم هذا. أترجعون؟ قالوا: وما لنا لا نرجع

قال ابن عباس: أمّا قولكم حكم الرجال في أمر الله، فإنّ الله قال في كتابه

فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ

وقال في المرأة وزوجها: هُرِّوْا خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا

He said: “Have you considered that if I presented to you from the Book of Allah ﷻ and the Sunnah of His Messenger what will disprove your statements, will you return [back to the party of the Believers]?”

They said: “And what would prevent us from returning?”

He presented to them the two ayat (what means):

{...as judged by two just men among you as an offering [to Allāh] delivered to the Ka‘bah, or an expiation} (al-Maidah 95).

And:

And if you fear dissension between the two, send a *hakam* [arbitrator] from his people and a *hakam* [arbitrator] from her people. (An-Nisa 35).

He presented to them two ayat from Allah ﷻ’s Book in which Allah ﷻ mentions that a person has the ability to practice *hukm* (ruling).

“The Prophet of Allah ﷻ the day of Hdaybiyyah when he reached a treaty of peace he said: Write, O ‘Ali. Abu Sufyan and Sufyan Ibn ‘Amr said we do not recognize you as the Messenger of Allah ﷻ, and if we did recognize you as the Messenger of Allah ﷻ, we would not have fought you. Allah ﷻ’s Messenger said: O Allah ﷻ, You know I am your messenger and instructed ‘Ali to erase it and write Muhammad Ibn ‘Abd-Allah instead.”

Ibn ‘Abbas said that two thousand of them returned back, and the rest remained and they were all killed.



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